The Matter of
RAF'UL' YADAIN
and the instructions of the Messenger of Allah ﷺ

Syed Abu Ali al-Umari

Narrated Hudhaifa ﷺ Allah's Messenger (ﷺ) said

Honesty descended from the Heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'an was revealed and the people read the Qur'an, (and learnt it from it) and also learnt it from the Sunnah. Both Qur'an & Sunnah strengthened their (the faithful believers') honesty.

Sahih al-Bukhari 7276

Abstract

Salah, the daily ritual prayer, is one of the five pillars of Islam and serves as the most vital act of worship that establishes a believer's direct connection with Allah. It is composed of various physical and spiritual positions—including Qiyam (standing), Ruku‘ (bowing), Sujud (prostration), and Jalsa (sitting)—each symbolizing submission, humility, and devotion. Among these physical components, Raf‘ul Yadain (the raising of hands) holds a distinct and revered status, occurring at specific points within the Salah.

Raf‘ul Yadain is a practice deeply rooted in the Sunnah of the Prophet Muhammad ﷺ and carries profound historical and jurisprudential relevance. Documented in all six major Hadith collections (Kutub al-Sittah)—including Sahih Bukhari, Sahih Muslim, and Sunan Abu Dawud—the practice is authenticated by numerous narrations from prominent companions such as Ibn ‘Umar, Ali ibn Abi Talib, Wa’il ibn Hujr, and many others. Leading hadith scholars, including Imam Bukhari, Muslim, Malik, and Tirmidhi, have affirmed its authenticity and consistency throughout the Prophet’s life ﷺ.

This study underscores the authenticity, virtue, and continuity of Raf‘ul Yadain within Islamic jurisprudence. It refutes claims of its abrogation or discontinuation by relying on sound and established evidences. Furthermore, it highlights the deeper spiritual significance of this act, demonstrating how such seemingly simple movements reinforce a Muslim's adherence to prophetic tradition. By exploring the integral role of Salah in a Muslim's life and the harmony of its physical elements, this paper calls on believers to adopt Raf‘ul Yadain as a meaningful expression of devotion and alignment with the Sunnah.

Author

Syed Abu Ali Niaz al-Umari is an islamic writer & researcher from India, known for his commitment to the teachings of the Qur'an and authentic Hadith as primary sources of guidance. He aligns himself with the path of the Prophet Muhammad (ﷺ), his family (Ahlul Bayt عليهم السلام), and his companions رضي الله عنهم, viewing them as the ultimate examples of Islamic practice. Syed Abu Ali Niaz emphasis on following the " Path of those whom Allah has blessed" [i.e Ahlul Bayt and Sahaba] and is dedicated to avoiding sectarian labels. He takes pride in identifying simply as a "Muslim," in accordance with Qur'anic guidance, which calls believers to unite and avoid division into sects.

Hold fast together to the rope of Allah and be not divided. Remember the blessing that Allah bestowed upon you:
al-Qur'an 3:103

Abu Ali advocates for a non-sectarian approach to Islam, encouraging unity among Muslims based on the core tenets of faith and the Sunnah, rather than any specific sectarian affiliation. Through his work, he aims to inspire others to prioritize the original sources of Islam—Qur'an and Sahih Hadith—and to seek guidance through sincere devotion to the principles set forth by Allah and His Messenger ﷺ

IMPORTANCE OF ADHERING TO SUNNAH

It was narrated that Jabir bin 'Abdullah ﵁ said: "In his Khutbah the Messenger of Allah (ﷺ) used to praise Allah as He deserves to be praised, then he would say: 'Whomsoever Allah ﷻ guides, none can lead him astray, and whomsoever Allah sends astray, none can guide. The truest of word is the Book of Allah and best of guidance is the guidance of Muhammad. The worst of things are those that are newly invented; every newly-invented thing is an innovation (Bidah) and every innovation is going astray, and every going astray is in the Fire.

Sunan an-Nasa'i 1578 (Grade: Sahih - Authentic)

In the terminology of Shari'ah, bid'ah means something that has been introduced into the religion of Allah ﷻ that has no general or specific basis to support it from the Book of Allah, Authentic teachings of the Messenger of Allah (ﷺ) or the Consensus. And the people who go against the authentic teachings of the Messenger of Allah(ﷺ)are called Ahlul Bidah (the people of innovation)

The terminology Ahlul Bidah (the people of innovation) and Ahlul Athar (the people of narration) is not a reference to specific sects but rather a way to classify people's approaches towards Islam, particularly with regard to their adherence to the Sunnah of the Prophet Muhammad ﷺ and their engagement with religious innovations (Bidah).

The purpose of distinguishing between Ahlul Bidah and Ahlul Athar is not to create division for the sake of argument but to protect the integrity of Islam. Innovation in religious matters can lead to grave errors and misguidance, which can affect the spiritual well-being of individuals and communities.

Hassan رحمه الله said that no people had produced an innovation (Bidah) in their religion without Allah removing an equivalent amount from their sunnah, then not restoring it to them till the day of resurrection.

Mishkat al-Masabih 188 (Grade: Sahih - Authentic)

The essence of the statement is that every time a group of people introduces an innovation into their practice of the religion, it leads to the loss of an equivalent portion of the Sunnah (the practices of the Prophet ﷺ. Once this part of the Sunnah is lost, it cannot be restored until the Day of Resurrection.
The statement serves as a powerful warning about the consequences of diverting from the pure and authentic teachings of the Qur'an and the Prophet ﷺ. Innovations not only distort the original message but also replace or overshadow the authentic Sunnah, which is essential for correctly following Islam. Over time, the more innovations people introduce, the more of the Sunnah gets eroded, making it harder for the community to adhere to the correct teachings.

Aishah رضي الله عنها narrated that the Messenger of Allah ﷺ said:" Six are cursed, being cursed by Allah and by every Prophet that came: The one who adds to Allah's Book, the one who denies Allah's Qadar, the one who rules with tyranny by which he honors

whom Allah has debased, and he dishonors whom Allah has honored, and the one who legalizes what Allah forbade, and the one from my family who legalizes what Allah forbade, **and the abandoner of my Sunnah.***"*

Jami` at-Tirmidhi 2154 (Grade : Hasan - Good)

Abandoning the Sunnah (the way of the Prophet ﷺ) is tantamount to disregarding the practical embodiment of the Qur'an. The Sunnah is the guiding light for Muslims in understanding how to live by the Qur'an, and abandoning it means turning away from the teachings and example of the Prophet (ﷺ). The Sunnah of the Prophet ﷺ is a ship of salvation and a haven of safety. The Prophet ﷺ urged us to adhere to it and not neglect it.

*The Messenger of Allah*ﷺ *said I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement.* ***You must then follow my sunnah and (the sunnah) that of the rightly-guided caliphs. Hold to it and stick fast to it****. Avoid newly-invented matters (Bidah), for every newly-invented matters is an innovation, and every innovation is an error.*

Sunan Abi Dawud 4607 (Grade: Sahih - Authentic)

When evil and corruption become widespread and innovation and fitnah prevail, the reward for the one who adheres to the Sunnah will be greater, and the status of those who follow the Sunnah will be higher, for they are living as strangers with the light that they bear in the midst of that darkness and because of their efforts to set the people's affairs straight.

The Prophet ﷺ said: " Islam began as something strange and will revert to being something strange , so glad tidings to the strangers." It was said: Who are they, O Messenger of Allah ﷺ? He said: "Those who are righteous when the people are corrupt."

Sahih Muslim 145

A believer is the one who, every time he hears a Authentic hadith, rushes to apply it and is very keen to act upon it.

Allah says (interpretation of the meaning):

مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَۖ

"He who obeys the Messenger has indeed obeyed Allah . . ."

al-Qur'an, Surah al-Nisaa', Verse : 80

Allah described obedience to the Prophet ﷺ as being a part of obedience to Him. Then He made a connection between obedience to Him and obedience to his Prophet ﷺ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ

"O you who believe! Obey Allah and obey the Messenger . . ."

al-Qur'an, Surah al-Nisaa', Verse : 59

Allah warns us not to go against the Prophet ﷺ, and states that whoever disobeys him will be doomed to eternal Hell.

Allah says :

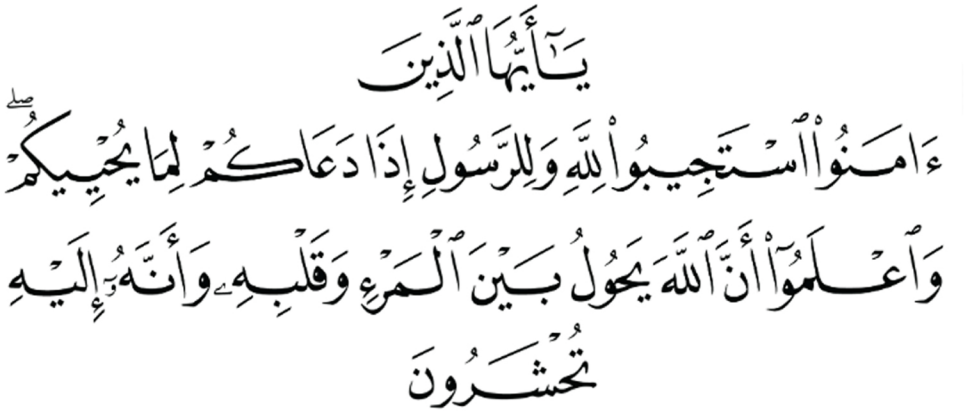
لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآءِ
بَعْضِكُم بَعْضًا ۚ قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمْ
لِوَاذًا ۚ فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ
فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

". . . And let those who oppose the Messenger's commandment beware, lest some fitnah (trial, affliction, etc.) befall them or a painful torment be inflicted on them."

al-Qur'an, Surah an-Nur, Verse 63

Allah has connected obedience to Him with obedience to the Prophet Muhammad (ﷺ), making it clear that rejecting the Messenger's teachings or opposing his commands carries severe consequences.

Allah commands the believers to respond positively to the call of Allah and His Messenger (ﷺ) because this call is one that leads to life—both in this world and the Hereafter:


يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ وَأَنَّهُۥٓ إِلَيْهِ
تُحْشَرُونَ

O believers! Respond to Allah and His Messenger when he calls you to that which gives you life. And know that Allah stands between a person and their heart, and that to Him you will all be gathered.

al-Qur'an, Surah al-Anfaal, Verse 24

The guidance from the Qur'an and the Sunnah provides spiritual life, moral clarity, and salvation. By following the Prophet's teachings, believers bring themselves closer to Allah, nourish their souls, and secure eternal life in the Hereafter. Ignoring this call or turning away from it leads to spiritual decline and ultimately loss.

Narrated Abu Sa`id bin Al-Mu'alla ﷺ While I was praying, Allah's Messenger (ﷺ) passed me and called me, but I did not go to him until I had finished the prayer. Then I went to him, and he said, "What prevented you from coming to me? Didn't Allah say :-- "O you who believe! Answer the call of Allah (by obeying Him) and His Apostle when He calls you?"

Sahih al-Bukhari 4647

Even if one is engaged in other acts of worship. It demonstrates that responding to the Prophet (ﷺ) is not just an ordinary command but is linked directly to one's obedience to Allah. Sunnah (the teachings, actions, & approvals of the Prophet ﷺ) is a vital source of guidance for Muslims. Just as responding to the Prophet's call during his lifetime was obligatory, so too is following his Sunnah after his passing away. Obeying the Sunnah brings life to the heart and soul, as it keeps a Muslim aligned with divine guidance.

Imam Al-Shaafi'i رحمه الله said: "I do not know of anyone among the Sahaabah and Taabi'een who narrated a report from the Messenger of Allah ﷺ without accepting it, adhering to it and affirming that this was sunnah. Those who came after the Taabi'een, and those whom we met did likewise: they all accepted the authentic reports and took them to be sunnah, praising those who followed them and criticizing those who went against them. Whoever deviated from this path would be regarded by us as having deviated from the way of the Companions of the Prophet ﷺ and the scholars who followed them, and would be considered as one of the ignorant.

Narrated `Abdullah رضي الله عنه Allah's Messenger (ﷺ) said, "Do not wish to be like anybody except in two cases: The case of a man whom Allah has given wealth and he spends it in the right way, and that of a man whom Allah has given religious wisdom (i.e., Qur'an & Sunna) and he gives his verdicts according to it & teaches it." (to others i.e., religious knowledge of Qur'an and Sunna (Prophet's Traditions)).

Sahih al-Bukhari 7316

Allah Ta'ala says:

وَمَآ ءَاتَىٰكُمُ
ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ
إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

And whatever the Messenger has given you – take; and what he has forbidden you refrain from. And fear Allah; indeed, Allah is severe in penalty.

al-Qur'an, Surah al-Hashr, Verse 7

Narrated Abu Huraira ﷺ Allah's Messenger (ﷺ) said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger (ﷺ)! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."

Sahih al-Bukhari 7280

Imam Malik رحمه الله reported The Messenger of Allah ﷺ said, "I have left you with two matters which will never lead you astray, as long as you hold to them :the Book of Allah and the Sunnah of his Prophet."

al-Muwatta' 1661 (Grade: Sahih - Authentic)

We must always be cautious about relying solely on personal opinions or individual interpretations when it comes to matters of religion, especially concerning the Qur'an & the Sunnah. Islam is a comprehensive and complete way of life, and both the Qur'an and the teachings of the Prophet(ﷺ) provide clear guidance for every aspect of human existence. Our obedience to Allah and His Messenger (ﷺ) must be unwavering. It is only by following the Qur'an and the Sunnah that we can ensure we are staying on the straight path.

PRESERVATION OF SUNNAH

Sunnah, the practice and example of the Prophet Muhammad (ﷺ), is primarily recorded in the form of hadith. A hadith comprises the purported words, actions, & silent approvals of the Prophetﷺ. Each hadith is associated with a chain of narrators, known as the isnad, which traces their Integrity , accuracy, chain of transmitters, time and place verification, reputation among hadith critics and so on. This documentation is crucial for assessing the authencity of each report.

Islamic scholars, known as Muhaddiths, meticulously collected hadith in the centuries following the Prophet's death. These compilations have become integral to mainstream Muslim thought and are central to Islamic law (Sharia). Hadith provide insights into various aspects of life, including ritual practices not explicitly detailed in the Qur'an.

The two main components of a hadith are:

1 . Matn: The actual content of the report, which contains the narrative itself.
2. Isnad: The chain of narrators that documents how the hadith has been transmitted. The isnad serves as a critical tool for determining the authenticity of the hadith; without it, anyone could fabricate reports about the Prophetﷺ.

The term isnad literally means "support," reflecting its role in validating the authenticity of a hadith. It consists of a chronological list of narrators, with each person indicating

who they heard the hadith from, ultimately tracing back to the original source. The study of hadith narrators' biographies and their reliability is a specialized discipline called 'Ilm al-Rijāl also referred to as Asma' al-Rijāl . This field involves critically analyzing the lives, character, and memory of the narrators in the hadith transmission chain to determine their trustworthiness. Scholars use this discipline to assess the authenticity of hadiths by examining each narrator's credibility, consistency, and potential biases or weaknesses, providing valuable insights for hadith authentication.

This evaluation is essential for verifying that the narrators met the rigorous standards for reliability, memory, and moral integrity required in transmitting prophetic traditions. 'Ilm al-Rijāl is part of the broader science of al-Jarh wa al-Ta'dil (discrediting and accrediting narrators), which categorizes narrators based on positive or negative traits to determine whether they should be accepted as credible sources.

Narrated Abu Musa ﷺ The Prophet (ﷺ) said, "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth,some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge)

The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)"

Sahih al-Bukhari 79

Al-Hafiz Ibn Hajar رحمه الله commenting on this said He likened those who listened to him to different types of earth on which rain falls. Among them is the knowledgeable person who acts upon what he learns and teaches others. He is like the good earth that absorbs the water, benefits from it itself, and produces vegetation, thus benefiting others.

And among them is the one who collects knowledge and spends his time on that, but he does not do supererogatory deeds or understand what he has collected in depth, but he conveys it to others. He is like the earth on which water settles and people benefit from it. Such is the type of person referred to in the words "May Allah beautify a man who hears a saying of mine, so he memorises it and conveys it as he heard it."

And among them is the one who hears knowledge but does not memorise it, act upon it or convey it to others. He is like the barren earth that does not absorb water, or spoils it for others. Both of the first two, praiseworthy groups are of benefit to others, and the third, blameworthy group stands alone because there is no benefit for others in it. And Allah knows best.

That comes under the heading of knowledge which, whoever pursues it, Allah will make easy for him there by a path to Paradise. And the reports that speak of the virtue of seeking knowledge and spreading it among people are well known.

Abu Umamah ﷺ reported The Messenger of Allah (ﷺ) said, "The superiority of the learned over the devout worshipper is like my superiority over the most inferior amongst you (in good deeds)." He went on to say, "Allah, His angels, the dwellers of the heaven and the earth, and even the ant in its hole and the fish (in water) supplicate in favour of those who teach people knowledge."

Riyad as-Salihin 1387 (Grade : Hasan - Good)

Adhering to authentic hadith is of paramount importance in Islam, as these narrations represent the teachings and practices of the Prophet Muhammad (ﷺ). They serve as a critical source of guidance for Muslims in understanding and implementing the teachings of the Qur'an. However, the proliferation of weak and fabricated narrations poses a significant challenge to the integrity of Islamic teachings.

Authentic hadith, classified as Sahih and Hasan, are those that have a reliable chain of narrators and sound content. These narrations provide clarity on various aspects of Islamic belief and practice, ranging from rituals and moral conduct to interpersonal relationships and social justice. By adhering to authentic hadith, Muslims ensure that their actions and beliefs are aligned with the genuine teachings of the Prophet (ﷺ), thereby reinforcing their faith and devotion to Allah. The Prophet (ﷺ) himself emphasized the significance of authentic hadith when he said :

Narrated Al-Mughira ﷺ I heard the Prophet (ﷺ) saying, "Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let

him occupy his seat in Hell-Fire."

Sahih al-Bukhari 1291

Amongst many there exists a pressure to adhere strictly to the teachings of a particular madhab. While madhabs provide valuable frameworks for interpreting Islamic law, rigid adherence can sometimes lead individuals to accept weak narrations simply because they are propagated within that tradition. Moreover, the reluctance to engage with authentic hadith due to the influence of a madhab can create divisions within the Muslim community. It can foster an environment where individuals prioritize conformity over truth, potentially leading to sectarianism and disunity.

The responsibility lies with each believer to seek knowledge and prioritize authentic sources, ensuring that their practice of Islam is grounded in the teachings of the Prophet (ﷺ)

Adhering to the command of the Messenger of Allah ﷺ is a fundamental part of faith and obedience in Islam, as he is the chosen one through whom divine guidance was perfected and conveyed. His teachings are not merely advisory but carry the weight of divine authority, and the Qur'an itself emphasizes that obedience to the Prophet ﷺ is obedience to Allah.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيْنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦ وَٱتَّقُواْ
ٱللَّهَ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ

O believers! Do not proceed (in any matter) before (a decree from) Allah and His Messenger. And fear Allah. Surely Allah is All-Hearing, All-Knowing.

al-Qur'an, Surah al-Hujurat, Verse 1

This verse highlights a crucial principle in Islam - absolute need to prioritize divine guidance and prophetic teachings over personal opinions or reasoning in religious matters. Following Allah and His Messenger ﷺ is the core of a believer's life, as these teachings represent the ultimate source of wisdom and truth, beyond human reasoning.

The concept of submission to Allah's commands over personal inclinations is a recurring theme in the Quran and Hadith.

Adhering to the Sunnah is especially vital when it comes to Salāh, the most fundamental act of worship in a Muslim's life. Since prayer is the direct connection between the servant and the Creator, it must be performed exactly as the Prophet ﷺ taught, without addition or omission.

The Messenger of Allah ﷺ said : " Pray as you have seen me praying" [***Sahih al-Bukhari 631*** *]*

With this the Prophet ﷺ laid down a timeless principle that anchors the method of prayer to his own example, elevating it from personal ritual to a preserved prophetic legacy.

Praying as the Prophet (ﷺ) taught leads to a more profound spiritual experience, allowing us to connect with Allah in a way that aligns with His expectations. The Prophet(ﷺ)'s methods, established through authentic hadith , are not merely suggestions but rather the prescribed way to worship Allah. When we seek to innovate or rely on our own reasoning --especially if it is unsupported by sound evidence—we risk straying from the true path that the Prophet (ﷺ) laid out for us.

INSTRUCTION OF RAFUL YADAIN THROUGH THE MESSENGER OF ALLAH ﷺ

"Raf'ul Yadain" simply means to raise the hands during prayer while saying the takbir (the magnification of Allah). While the entire Ummah is unanimous about the first takbir at the beginning in our daily prayers, the practice of saying the takbir within the Salah, particularly during the movements of the prayer, has been a point of contention among the Hanafi school of thought who is notably not aligned with this practice of the Messenger of Allah ﷺ.

Understanding the significance of Raf'ul Yadain is essential , as it reflects not only a physical act of worship but also adherence to the Sunnah of the Prophet Muhammad (ﷺ). To clarify its importance, we will examine the authentic hadiths that support the practice of Raf'ul Yadain within Salah, emphasizing its role in enhancing the quality of our prayers and maintaining the integrity of our worship.

So what is proven in the Sunnah with regard to raising the hands (Raf'ul Yadain) in prayer is that they should be raised at four points in the prayer: when pronouncing takbeerat al-ihram, when doing rukoo', when standing up from rukoo' , and after standing up from the first tashahhud. Will not merely conclude with this statement. Let us check what the Sahih Hadiths of the Messenger of Allah ﷺand its practice within the early generation of scholars say about this practice.

Imam Muhammad Nasir al-Din Albani رحمه الله states : (reported by al-Bukhaari and Muslim), and this raising of the hands (Raf'ul'yadain) is mutawaatir (reported by so many to so many).

Sifat Salat al-Nabi p.136

EVIDENCE OF RAFUL YADAIN IN SAHIH HADITHS OF THE MESSENGER OF ALLAH ﷺ &ADHERENCE BY THE COMPANIONS رضي الله عنهم & MUHADITHEEN

Let us explore the vast ocean of Hadiths in which the practice of **Raf'ul Yadain** has been instructed by the Messenger of Allah (ﷺ). This exploration will not only highlight the significance of **Raf'ul Yadain** during prayer but will also address the narrations put forth by those who refute this practice.

By delving into the authentic narrations, we aim to clarify the legitimacy of Raf'ul Yadain and counter any misconceptions surrounding it. Understanding these Hadiths will enhance our knowledge and help us appreciate the richness of the Sunnah in our prayer rituals.

Narrated Abu Qilaba رضي الله عنه I saw Malik bin Huwairith رضي الله عنه saying Takbir and raising both his hands(Raf'ul Yadain) on starting the prayers and raising his hands(Raf'ul Yadain) on bowing and also (Raf'ul Yadain)on raising his head after bowing. Malik bin Huwairith رضي الله عنه said, "Allah's Messenger (ﷺ) did the same."

Sahih al-Bukhari 737

Nafi‘ رحمه الله said that when Abdullah Ibn ‘Umar ibn Khattab رضي الله عنه

began prayer he said the takbir and raised his hands(Raf'ul Yadain); when he bowed he raised his hands(Raf'ul Yadain); when he said, "Allah listens to him who praises Him" he raised his hand(Raf'ul Yadain)s; and when he got up at the end of two rak'as (first Tashaud) he raised his hands(Raf'ul Yadain). Ibn 'Umar ﷺ traced that back to the Prophet (ﷺ). (Imam Bukhari ﷺ transmitted it.)

Mishkat al-Masabih 794 (Grade :Sahih)

Narrated ʾAmīr al-Muʾminīn Ali ibn AbuTalib كرم الله وجهه When the Messenger of Allah (ﷺ) stood for offering the obligatory prayer, he uttered the takbir (Allah is most great) and raised his hands(Raf'ul Yadain) opposite to his shoulders; and he did(Raf'ul Yadain) like that when he finished recitation (of the Qur'an) and was about to bow; and he did(Raf'ul Yadain) like that when he rose after bowing; and he did not raise his hands in his prayer while he was in his sitting position. When he stood up from his prostrations (at the end of two rak'ahs), he raised his hands (Raf'ul Yadain) likewise and uttered the takbir (Allah is most great) and raised his hands so as to bring them up to his shoulders, as he uttered the takbir in the beginning of the prayer.

Sunan Abi Dawud 744 (Grade:Hasan Sahih)

It was narrated that Wa'il bin Hujr ﷺ said "I came to Al-Madinah and said: 'I am going to watch the Messenger of Allah (ﷺ) pray. He said the takbir and raised his hands until I saw his thumbs near his ears. When he wanted to bow, he said the takbir and raised his hands. Then he raised his head and said: 'Sami Allahu liman hamidah (Allah hears the one who praises Him).' Then he said the

takbir and prostrated, and his hands were in the same position in relation to his ears ***(Raf'ul Yadain)*** *as when he started the prayer."*

Sunan an-Nasa'i 1102 (Grade - Sahih)

Narrated Ibn 'Umar ﷺ The Prophet (ﷺ) used to raise his hands ***(Raf'ul Yadain)*** *parallel to his shoulders when he started the prayer (by saying Allahu Akbar), when he uttered the Takbir to bow and when he raised his head from the Ruku' (bowing posture).*

Bulugh al-Maram, Book 2, Hadith 155 (Grade - Sahih)

Ibn Umar ﷺ reported that the Messenger of Allah(ﷺ) when he stood up for prayer, used to raise his hands apposite the shoulders ***(Raf'ul Yadain)*** *and then recited takbir (Allah-o-Akbar), and when he was about to bow he again did* ***(Raf'ul Yadain)*** *like it and when he raised himself from the ruku' (bowing posture) he again did like it* ***(Raf'ul Yadain)****, but he did not do it at the time of raising his head from prostration.*

Sahih Muslim 390b

Muhammad bin 'Amr bin 'Ata' ﷺ said 'While he was among ten of the Companions of the Messenger of Allah(ﷺ) including Abu Qatadah ﷺ I heard Abu Humaid As-Sa'idi ﷺ say: 'I am the most knowledgeable of you concerning the prayer of the Messenger of Allah (ﷺ).' They said: 'Why? By Allah, you did not follow him more than we did, and you did not accompany him for longer.' He said: 'Yes I am.' They said: 'Show us.' He said: 'When the Messenger of Allah (ﷺ) stood up for prayer, he would say the Takbir, then he would raise his hands parallel to his shoulders ***(Raf'ul Yadain)****, and every*

part of his body would settle in place. Then he would recite, then he would raise his hands parallel ***(Raf'ul Yadain)*** *to his shoulders and bow, placing his palms on his knees and supporting his weight on them. He neither lowered his head, nor raised it up, it was evenly balanced (between either extreme). Then he would say: "Sami' Allahu liman hamidah (Allah hears those who praise Him); and he would raise his hands parallel with his shoulders,* ***(Raf'ul Yadain)*** *until every bone returned to its place. Then he would prostrate himself on the ground, keeping his arms away from his sides. Then he would raise his head and tuck his left foot under him and sit on it, and he would spread his toes when he prostrated (Meaning that he would plant them in such a way that they were facing the Qiblah). Then he would prostrate, then say the Takbir and sit on his left foot, until every bone returned to its place. Then he would stand up and do the same in the next Rak'ah. Then when he stood up after two Rak'ah, he would raise his hands* ***(Raf'ul Yadain)*** *level with his shoulders as he did at the beginning of the prayer. Then he would offer the rest of his prayer in like manner until, when he did the prostration after which the Taslim comes, he would push one of his feet back and sit with his weight on his left side, Mutawarrikan (sitting with the left foot brought forward so that one's buttocks are in direct contact with the ground).' They said: 'You have spoken the truth; this is how the Messenger of Allah (ﷺ) used to perform the prayer.'"*

Sunan Ibn Majah 1061 (Grade : Sahih)
Jami` at-Tirmidhi 304 (Grade : Sahih)

From Imam Malik رحمه الله from Ibn Shihab رحمه الله from Salim Ibn Abdullah رحمه الله from his father Ibn Umar رضي الله عنه that the Messenger of Allah ﷺ used to raise his hands to the level of his shoulders ***(Raf'ul Yadain)*** *when he began the prayer and when he went into ruku (bowing) and raised his head from the ruku (bowing) he raised his hands* ***(Raf'ul Yadain)*** *in the same way, saying, "Allah hears whoever praises him, our Rab and praise belongs to You." He did not do the same (raise his hands to his shoulders) in the sujud (prostration).*

Al-Muwatta (Muhammad Ibn al-Hasan ash-Shaybani's narration pg.89 hadith no.99) (Grade : Sahih)

Here, one can observe that the entire collection of Kutub al-Sittah (the six major books of Hadith i.e, Sahih of al-Bukhari, the Sahih of Muslim ibn al-Hajjaj رحمه الله the Sunan of Abu Dawud رحمه الله the Sunan of al-Tirmidhi رحمه الله the Sunan of al-Nasa'i رحمه الله & the Sunan of Ibn Majah رحمه الله) contains numerous authentic narrations supporting the practice of **Raf'ul Yadain**, backed by prominent companions of the Messenger of Allah (ﷺ), such as Abdullah Ibn 'Umar رضي الله عنه (the son of Umar ibn Khattab رضي الله عنه)'Amīr al-Mu'minīn Ali ibn Abu Talib كرم الله وجهه (the cousin, the son in law and the Ahlul bayt member of the Messenger of Allah(ﷺ), Malik bin Huwairith رضي الله عنه , and Abu Humaid As-Sa'idi رضي الله عنه. These narrations have been meticulously recorded by renowned muhadditheen (Hadith scholars) and jurists, including Imam Bukhari رحمه الله , Imam Muslim رحمه الله , Imam Malik رحمه الله , Imam Shafi'i رحمه الله, Imam Ahmad رحمه الله , Imam Tirmidhi رحمه الله, Imam Nasai رحمه الله , Imam Abu Dawud رحمه الله, Imam Ibn Majah رحمه الله , Imam Muhammad Ibn al-Hasan ash-Shaybani رحمه الله (student of Imam Abu Hanifa رحمه الله) and many others.

These are just a few of the names that stand out among a long list of companions and scholars who have preserved and transmitted the practice of **Raf'ul Yadain**. The overwhelming number of Hadiths in favor of Raf'ul Yadain highlights its authenticity and significance, leaving no room for doubt about its validity. Raising the hands(Raf'ul Yadain) in prayer was a well-known practice among the companions of the Prophet ﷺ.

Imaam al-Bukhaari رحمه الله said "Al-Hasan رحمه الله and Humayd ibn Hilaal رحمه الله said: 'The Companions of the Messenger of Allah ﷺ all used to raise their hands (**Raf'ul Yadain**), without exception."

Juz' raf' al-yadayn, p. 26, ma'a jila' al-'aynayn

RESPONSE TO THE CLAIM THAT RAF'UL YADAIN WAS PRACTISED IN MAKKAH AND ABROGATED IN MADINAH

It was narrated that Wa'il bin Hujr رضي الله عنه said : "I came to Al-Madinah and said: 'I am going to watch the Messenger of Allah (ﷺ) pray. He said the takbir and raised his hands (**Raf'ul Yadain**) *until I saw his thumbs near his ears. When he wanted to bow, he said the takbir and raised his hands* (**Raf'ul Yadain**). *Then he raised his head and said: 'Sami Allahu liman hamidah (Allah hears the one who praises Him).' Then he said the takbir and prostrated, and his hands were in the same position in relation to his ears* (**Raf'ul Yadain**) *as when he started the prayer."*

Sunan an-Nasa'i 1102 (Grade : Sahih)

*Wa'il b.Hujr ﷺ said that he saw the Messenger of Allah(ﷺ) raise his hands **(Raf'ul Yadain)** when he uttered the takbir (Allah is most great).*

Sunan Abi Dawud 725 (Grade : Sahih)

An important point to note is that Wa'il bin Hujr ﷺ visited the Prophet (ﷺ) in the 9th year of Hijri, as documented in ***Al Bidaya wal Nihaya (vol. 5, page 71),*** just one and half years before the passing of the Prophet (ﷺ). This timeline nullifies the claim made by refuters of Raf'ul Yadain who argue that this practice was done in Makkah but was abrogated in Madinah. Since Wa'il bin Hujr ﷺ observed this practice in the final years of the Prophet'ﷺs life in Madinah, it serves as strong evidence that ***Raf'ul Yadain*** was not abrogated and continued to be a part of the Prophetﷺ's prayer until the end of his life.

Narrated Wa'il bin Hujr ﷺ "I then came back after -wards in a season when it was severe cold. I saw the people putting on heavy clothes moving their hands under the clothes (i.e. raised their hands before and after bowing)."

Sunan Abi Dawud 727 (Grade : Sahih)

It reinforces the authenticity of Raf'ul Yadain even in challenging circumstances, demonstrating that it was a consistent practice among the companions during the Prophetﷺ's time. It further supports the argument that this act was not abrogated and remained an essential part of prayer for the companions.

*Narrated Nafi` رحمه الله Whenever 'Ibn `Umar ﷺ started the prayer with Takbir, he used to raise his hands (**Raf'ul Yadain**) whenever he bowed, he used to raise*

his hands (before bowing) and also used to raise his hands on saying, "Sami`a l-lahu liman hamidah", and he used to do the same on rising from the second rak`a (for the 3rd rak`a). Ibn `Umar ﷺ said: "The Prophet (ﷺ) used to do the same."

Sahih al-Bukhari 739

In fact, a renowned Hanafi scholar Anwar Shah Kaashmiree writes, " The chain of narration and practice concerning Raful Yadain are mutawaatir, (successive) and there can be no doubt regarding this. There is not a single word of this action which has been abrogated".

Nayl ul Firqadayn fee Mas'alah Raf'ul Yadain', Pg 22

Imam Bukhari ﷺ said: It is not established from any of the Companions of the Prophet ﷺ that he did not raise his hands.

Imam ibn Hazm, al-Muhalla 4/89

*Imam Marwazi ﷺ states"The scholars of all the lands have consensus on the practice of raising the hands (**Raf'ul Yadain**), except the people of Kufah (Hanfi's).*

Fathul Baari Sharah Sahihul Bukhari 2/220

The hadith in Sahih al-Bukhari 739 were Abdullah ibn 'Umar ﷺ, the son of the second Caliph, Umar ibn Khattab ﷺ highlights the four occasions during prayer (Salah) where the hands are raised (***Raf'ul Yadain***): At the start of prayer (Takbir al-Ihram): When beginning the prayer with the initial takbir,

the hands are raised.
Before bowing (Ruku'): Ibn 'Umar ﷺ would raise his hands before bowing down into ruku'.
On rising from Ruku': Upon saying "Sami'a Allahu liman hamidah" (Allah hears the one who praises Him) Ibn 'Umar ﷺ would raise his hands again. On rising for the third rak'ah: After completing the second rak'ah & getting up from first Tashahud Ibn 'Umar ﷺ would raise his hands again when standing up for the third rak'ah.

Narrated Salim bin `Abdullah ﷺ My father (ibn Umar ﷺ) said, "Allah's Messenger (ﷺ) used to raise both his hands* ***(Raf'ul Yadain)*** *up to the level of his shoulders when opening the prayer; and on saying the Takbir for bowing. And on raising his head from bowing he used to do the same and then say "Sami`a l-lahu liman hamidah, Rabbana wa laka l-hamd." And he did not do that (i.e. raising his hands) in prostrations.

Sahih al-Bukhari 735

In the narration by Salim bin 'Abdullah ﷺ we observe that Salim, a Taba'i (a follower of the Companions of the Prophet ﷺ) and the son of the renowned companion Abdullah ibn 'Umar ibn Khattab ﷺ further confirms the practice of ***Raf'ul Yadain*** (raising of the hands) during the prayer. His account is consistent with what was narrated by his father, Ibn 'Umar ﷺ who meticulously followed the Prophet's (ﷺ) prayer rituals. It shows the continuity of this Sunnah from one generation to the next, reinforcing that Raf'ul Yadain was not abrogated but actively followed by the Prophet ﷺ's companions and their successors. This continuation of the practice in the subsequent generation serves as a counter-argument to the claim of those

who assert that Raf'ul Yadain was abrogated in later stages.

Abd Allah b. 'Umar ﷺ said The Messenger of Allah ﷺ led us in the night prayer one night towards the end of his life. When he uttered the salutation, he got up and said : Have you seen this night of yours ? No one of those who are on the surface of the earth will survive at the ends of one hundred years. Ibn 'Umar ﷺ said: The people fell into fallacy by this statement of the Messenger of Allah ﷺ about the traditions they used to narrate concerning one hundred years. The Messenger of Allah (ﷺ) said: No one of those who are present today on the surface of the earth will survive, meaning when that century comes to and end.

Sunan Abi Dawud 4348 (Grade : Sahih) | Sahih Muslim 2537a

If the Prophet (ﷺ) had abrogated the practice of ***Raf'ul Yadain*** in his later life, we would expect that Abdullah ibn Umar ﷺ who was known for his scrupulous adherence to the Sunnah, would have followed that abrogation and refrained from practicing it for the rest of his life. The sahih hadiths shows that Abdullah ibn Umar ﷺ & other prominient sahaba continued to practice and teach Raf'ul Yadain, as demonstrated by his son Salim رحمه الله and other students like Nafi'i رحمه الله This strongly implies that there was no abrogation of this practice in the later stages of the Prophet's ﷺ life.

The meaning of the line "No one of those who are on the surface of the earth will survive at the ends of one hundred years" is that his companions would die within these 100 years, and no companion would be left. The last Sahabi to die was Abu al-Tufayl Amir ibn Wathila al-Kinani ﷺ in 732, which was after the death of the Messenger of Allah ﷺ in 632.

USAGE OF WEAK NARRATIONS AND HERESAYS BY REFUTERS

Alqamah رضي الله عنه narrated that Abdullah bin Mas'ud رضي الله عنه said Shall I not demonstrate the Salat of Allah's Messenger ﷺ to you?" Then he offered Salat and he did not raise his hands except while saying the first Takbir.

Jami` at-Tirmidhi 257 (Grade: Weak)

Let us check the Authenticity Analysis of the Hadith. Several scholars have commented on the weak status of this hadith:

هَذَا حَدِيثٌ مُخْتَصَرٌ مِنْ حَدِيثٍ طَوِيلٍ وَلَيْسَ هُوَ بِصَحِيحٍ عَلَى هَذَا اللَّفْظِ

Imam Abu Dawud رحمه الله when reporting this narration, said: This narration is not authentic with this wording. Imam Abu Dawud رحمه الله said: This Hadith is a summary of a long hadith, and it is not sahih with these words.

Sunan Abu Dawud, Vol 1, Pg 478

Besides, Ibn Abu Haatim رحمه الله reporting from his father, said: "This narration is wrong."

Imam Abu Bakr Ahmad al-Bazzar رحمه الله said This Hadith is not proven and it is not a proof.

al-Mughni 1/295

Imam Ibn Hibban رحمه الله said, This is the best narration that the people of Kufah (Hanafi) narrate in respect of negating raising the hands in the Prayer at the time of ruku' & rising from ruku' and it is in reality the weakest of things to depend upon because it

has defects that invalidate it.

Tahdheeb as-Sunan 2/449

Shaikhul Islam Abdullah bin al-Mubarak رحمه الله said

لم يثبت حديث ابن مسعود

The Hadith of Ibn Mas'ood is not established.

Sunan Tirmidhi 59/1

Al-Imam al-Shafai'i رحمه الله has refuted all the hadith of not doing rafa yadain by saying that they are not established.

Kitab al-Umm Vol 7, Pg 201

Imam al-Nawawi رحمه الله said : All the scholars are agreed upon its weakness

Al-Khulasa al-Ahkaam 354/1

Tadlis of Sufyan Ath-Thawri رحمه الله The second reason for weakness of this hadith is its dependency on the narration of Sufyan Ath-Thawri رحمه الله a highly regarded scholar. However, despite his credibility as a memorizer of hadith, he was known to have engaged in tadlis (the practice of omitting a weak narrator in the chain or narrating indirectly). This further weakens the authenticity of the hadith, as tadlis compromises the reliability of the transmission chain.

Followed are few more weak narrations refuting raful yadain :

It was narrated from Abdullah رضي الله عنه that he said shall I

not show you how the Messenger of Allah (ﷺ) prayed? So he prayed, and he only raised his hands once.

Sunan an-Nasa'i 1058 (Grade : Weak)

It was reported from Alqamah رضي الله عنه who said ibn Mas'ud رضي الله عنه said: Should I not pray for you the way the Messenger of Allah (ﷺ) prayed ? So he prayed, raising his hands only once.

Sunan Abi Dawud 748 (Grade : Weak)

Imam Abu Dawud رحمه الله in continuation of this hadith said This is a summarized version of a longer narration & it is not authentic with this wording.

Narrated Al-Bara' ibn Azib رضي الله عنه When the Messenger of Allah (ﷺ) began prayer, he raised his hands up to his ears, then he did not repeat.

Sunan Abi Dawud 750 (Grade : Weak)

Now we have Imam Tirmidhi narrating a hadith with Sahih Isnad (Authentic Chain).

Salim رحمه الله narrated from his father Ibn Umar رضي الله عنه who said: "I saw Allah's Messenger ﷺ when he opened the Salat, raising his hands to the level of his shoulders, and (again) when he bowed, and when he raised his head from bowing." In his narration, Ibn Abi Umar added "And he would not raise them between the two prostrations."

Jami` at-Tirmidhi 255 (Grade : Sahih)

And Imam Tirmidhi further adds explaining the hadith in Jami` at-Tirmidhi 256

Abu Isa (Tirmidhi)رحمه الله said Al-Fadl ibn al-Sabbah al-Baghdadi told us, Sufyan ibn Uyaynah told us, al-Zuhri told us with this chain of transmission, similar to the hadith of Ibn Abi Umar. He said: In this chapter there are narrations on the authority of Umar رضي الله عنه, Ali رضي الله عنه, Wa'il ibn Hujr رضي الله عنه, Malik ibn al-Huwayrith رضي الله عنه, Anas ibn Malik رضي الله عنه, Abu Hurayrah رضي الله عنه, Abu Humayd رضي الله عنه, Abu Usaid رضي الله عنه, Sahl ibn Sa'd رضي الله عنه, Muhammad ibn Maslamah رضي الله عنه, Abu Qatada رضي الله عنه, Abu Musa al-Ash'ari رضي الله عنه, Jabir رضي الله عنه, & Umair al-Laythi رضي الله عنه. Abu Isa said: The hadith of Ibn Umar is a good and authentic hadith. This is what the people of knowledge among the Companions of the Prophet, ﷺ say, including Ibn Umar رضي الله عنه, Jabir ibn Abdullah رضي الله عنه, Abu Hurayrah رضي الله عنه, Anas رضي الله عنه, Ibn Abbas رضي الله عنه, Abdullah ibn al-Zubayr رضي الله عنه and others. Among the Successors are Hasan al-Basri and Ata'. And Tawus, Mujahid, Nafi', Salim ibn Abdullah, Sa'id ibn Jubayr and others, and Malik, Ma'mar, Al-Awza'i, Ibn Uyaynah, Abdullah ibn Al-Mubarak, Al-Shafi'i, Ahmad, and Ishaq say the same. Abdullah ibn Al-Mubarak said: The hadith of the one who raises his hands has been proven & he mentioned the hadith of Al-Zuhri, on the authority of Salim, on the authority of his father, and the hadith of Ibn Mas`ud that the Prophet ﷺ did not raise his hands except the first time, was not proven. Ahmad ibn `Abdah al-Amili told us that, Wahb ibn Zam`ah told us, on the authority of Sufyan ibn `Abd al-Malik, on the authority of `Abdullah ibn al-Mubarak, who said: Yahya ibn Musa said: Ismail bin Abi Uwais told us: Malik bin Anas رضي الله عنه believed in raising the hands in prayer. Yahya said: Abd al-Razzaq told us: Ma'mar believed in raising the hands in prayer. I heard al-Jarud bin Mu'adh say: Sufyan bin Uyaynah, Umar bin Harun, and al-Nadr bin Shumayl They raise their hands when they begin the prayer, when they bow, and when they raise their heads.

Jami` at-Tirmidhi 256 (Grade : Sahih)

Imam Tirmidhi lists a vast number of companions and early scholars who practiced & supported Raf'ul Yadain. These include notable figures such as Umar ﷺ, Ali ﷺ , Anas ﷺ, Abu Hurayrah ﷺ, & Jabir ﷺ, among others. Also Imam Tirmidhi adds valuable commentary about the overwhelming support for this practice. He highlights how scholars such as al-Shafi'i, Ahmad, & Ibn al-Mubarak all endorsed Raf'ul Yadain based on the strong and authentic narrations from the Prophet (ﷺ). Imam Tirmidhi himself was the practitioner of Raf'ul Yadain as Imam Bukhari, Muslim, ibn Majah and so on.

Sa'id Ibn Jubayr ﷺ a renowned tabi said, "The noble companions ﷺ of the Messenger of Allah ﷺ used to perform Rafyal yadayn at the beginning of the prayer, at the time of (going into) ruku (bowing) and after raising their heads from ruku (bowing)"

Sunan al-Kubra of al-Bayhaqi (2/75) (Grade : Sahih)

In reality, the teachings of the Prophet (ﷺ) are meant to benefit us in this world and the next. If we trust experts in worldly matters, how much more trust should we place in the one chosen by Allah to guide humanity? The Prophet's (ﷺ) practices, documented by reliable chains of narration, have been meticulously preserved by the scholars of hadith. They have been authenticated to provide us with clarity on how to live in accordance with the will of Allah.
Thus, when we reject the Sunnah based on weak reasoning or cultural practices, we are not only straying from what is right but also undermining the wisdom that Allah imparted to us through His Messenger (ﷺ).

Ibrahim b Maisara ﷺ reported God's messenger ﷺ as saying, "He who honours an innovator has assisted in undermining Islam. (Baihaqi transmitted it in mursal form in Shu'ab al-iman.)

Mishkat al-Masabih 189 (Grade : Hasan)

Raf' al-Yadayn (raising the hands) remains a common practice for both men & women in prayer, as the core actions of the prayer are the same for both. Just that women are advised to be especially mindful of modesty during prayer, taking care to ensure that no part of their body becomes exposed while performing any movements. The precaution is only on clothing and movement, rest the entire method of praying remains same for both men and women.

Imam Bukhari رحمه الله wrote a separate book on this issue which he called Juz' fi Raf` Al-Yadayn (Section on Raising the Hands). He strongly denounced those who go against Raf'ul Yadain. He narrated that Al-Hasan رحمه الله said: The Companions of the Messenger of Allah ﷺ used to raise their hands during prayer when they bowed and when they stood up (from bowing). Al-Bukhari رحمه الله said, : Al-Hasan رحمه الله did not exclude any of the Companions from that, and it was not proven that any one among the Sahabah did not raise his hands(Raf'ul Yadain).

Al-Majmu` , Imam An-Nawawi, 3/399-406

Imam Bukhari رحمه الله further adds. This book Juz' fi Raf` Al-Yadayn (Section on Raising the Hands) is a refutation on him who refused to do rafa yadain with ruku' and when raising the head after ruku' in the prayer. He, unnecessarily has kept it ambiguous on the non-Arabs,

This Munker (rejector : of rafa yadain) has shown the turbidity of his chest and the narrowness of his Heart. He has shown his hatred and pejoration towards the Sunnah of the Messenger of Allah ﷺ, and has shown his arrogance and enmity towards the Ahl us- Sunnah. The Bid'at (innovation) has been mixed in the meat, bones, and the brain of that Bid'ati (The rejector of rafa yadain), and the reason of his rejection is that, he after seeing the crowd of non-arabs around him, has attributed himself with them, in deception.

It has been narrated on the authority of Jabir b. ' Abdullah who said: I heard the Messenger of Allah (ﷺ) say: A group of people from my Umma will continue to fight In defence of truth and remain triumphant until the Day of judgment.

Sahih Muslim 1923

Now the refuators who do not fear what they attribute to the Messenger of Allah ﷺ get a hadith in reference to not doing raful yadain.

Jabir b. Samura رضي الله عنه reported When we said prayer with the Messenger of Allah (ﷺ), we pronounced: Peace be upon you and Mercy of Allah, peace be upon you and Mercy of Allah (salaam while ending salah), and made gesture with the hand on both the sides. Upon this the Messenger of Allah ﷺ said: What do you point out with your hands as if they are the tails of headstrong horses? This is enough for you that one should place one's hand on one's thigh and then pronounce salutation upon one's brother on the right side and then on the left.

Sahih Muslim 431a

This hadith, which is sometimes cited by those who oppose the practice of Raf'ul Yadain, claiming it was later abrogated, needs to be properly understood. How could the Messenger of Allah (ﷺ) describe his own practice so harsh as being 'like the tails of headstrong horses' and forbid its continuation? This interpretation is inaccurate. Rather, the hadith clearly refers to the salutation during Tashahhud, as it clearly addresses the correction of hand gestures used during the Salam at the end of prayer, not the raising of hands during the bowing and standing movements in prayer.

Just as the explanation of alot of Quranic verses is mentioned in the Quran it self, Similarly the explanation of alot of ahadith are mentioned in the ahadeeth it's self. The hadith is about conveying salutations post tashahudd.

Imam Al-Bukhari رحمه الله said, the one who depends upon the hadith of Jabir bin Samurah رضي الله عنه for forbidding the raising of hands at ruku', then there is not for him a portion of knowledge, for this is well-known, having no difference of opinion over it that it was in the state of tashahhud.

At-Talkhis al-Khabir Vol1, Pg 221, Juz Rafa Yadain: 37

Imam Bukhari رحمه الله said: The man who says such thing about the Prophet ﷺ which he didn't say, Allah جل جلاله said:

فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ
فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

And let those beware who go against his order, lest a trial afflict them or there befall them a painful chastisement.

al-Quran, Surah an-Nur, Verse 63

The arguments that some Hanafees bring forth against Raf'ul Yadain (raising the hands during prayer)—such as comparing it to "chasing away houseflies" or claiming that it was practiced because hypocrites used to hide idols under their arms — are often not found in any weak or fabricated narrations. These claims largely stem from anecdotal statements or speculative reasoning and do not have any foundation in the major hadith collections or Islamic jurisprudential texts.

The Sunnah of Raf'ul Yadain is well-established through multiple authentic narrations across the Kutub al-Sittah (the 6 major hadith collections). The practice is supported by hadiths from prominent companions such as Abdullah Ibn Umar, Wa'il bin Hujr, and others, as found in Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, and Sunan an-Nasa'i. Moreover, none of these sources mention anything about hidden idols or dismissing Raf'ul Yadain in such derogatory terms.

THE TEACHERS AND STUDENTS OF IMAM ABU HANIFA FOLLOWING RAF'UL YADAIN

Ata bin Abi Rabah was the teacher of Imam Abu Hanifa and also is considered a leading figure of the early Meccan school of fiqh.

Ayyub as-Sakhtiyani رحمه الله said I saw Ata bin Abi Rabah رحمه الله he was raising hands in rukoo and after rukoo, He (Ayyub as-Sakhtiyani رحمه الله) asked question (regarding this practice) Ata bin abi rabah رحمه الله said I prayed behind Abdullah bin Zubair ibn Awwam رضي الله عنه he used to do rafa yadain in start of prayer, ruku

and after ruku, I asked him, he said I prayed behind Abu Bakar ﷺ and he was doing rafa yadain in start of salah ruku and after rukoo, and Abu bakar ﷺ said I prayed behind Muhammad Rasool Allah ﷺ he was doing rafa yadain in start of prayer in rukoo and after ruku.

Sunan al Kubra al-Baihaqi 2/73, Hadith : 2349 (Sahih)

Abd Allah ibn al-Mubarak ﷺ Known by his title Amir al-Mu'minin fi al-Hadith was the student of Imam Abu Hanifa ﷺ.

Abdullah bin Mubarak ﷺ said: I was praying next to Nu'man (Abu Haneefah), I raisied my hands (performed Raf'ul Yadain) Upon this, Abu Haneefah said to him I Don't fear but do you intend to fly off some place?' Ibn Mubaarak replied to him saying, "if I did not try to fly at the first [raising of hands while saying takbeer] then I was not trying to fly at the second." ' upon hearing this Imam al-Wakî' ﷺ said may Allâh have mercy upon ibn al-Mubârak, he used to have his answers ready.' " other person (Abu Haneefa) was astonished"

Juz Raf al-Yadain of Imam Bukhari hadeeth no: 46

Ibn al-Qayyim ﷺ said Look at the practice at the time of the Prophet ﷺ and the Sahaabah after him. They used to raise their hands in prayer when doing ruku', and when standing up again. And in the time of the Sahaabah , if 'Abd-Allah ibn 'Umar ﷺ saw someone not raising his hands in prayer, he would throw a stone at him.

I'laam al-Muwaqqi'een, 2/376

Abu Bakr ibn Abi Shaybah رحمه الله is from the shuyukh (teacher) of the famous Imams: Al-Bukhari, Muslim, Abu Dawud and Ibn Majah. Abu 'Ubayd Al-Qasim ibn Salam رحمه الله said The leading scholars of Hadith are four : The most knowledgeable of them of the Halal and the Haram (Lawful and Unlawful) is Ahmad ibn Hanbal. The best at listing hadeeth and placing them in the right context is Ali ibn al-Madini. The best at writing a book is Ibn Abi Shaybah. And the most knowledgeable of which hadith are authentic and which are weak is Yahya ibn Ma'in." He added that: "(Knowledge of) the Hadeeth ultimately goes back to four (people): to Abu Bakr Ibn Abi Shaybah, Ahmad ibn Hanbal, Yahya ibn Ma'in and 'Ali ibn al-Madini. So Abu Bakr (Ibn Abi Shaybah) is the best among them at presenting it (i.e. the hadith).

Abu Bakr ibn Abi Shaybah (159-235 H), the author of the Musannaf, dedicated a whole “Book - Kitaab al-Radd Ala Abi Hanifah (37202 to 37688)” in his Musannaf to refuting Imam Abu Hanifah’s opinions in about 120 issues of fiqh.

Allama Anwar Shah Kashmiri, a renowned Hanafi scholar of the Indian subcontinent, held the view that the practice of Raf'ul Yadain (raising of hands during prayer) is supported by authentic narrations. In his works, he emphasized the significance of following sound evidence, especially from the hadith of the Prophet Muhammad (ﷺ), when it comes to such practices. Anwar Shah Kashmiri authored several treatises and commentaries, including Bast al-Yadayn, which deals specifically with issues related to raising hands during Salah. This work aimed to provide

Anwar Shah Kashmiri's approach was that the evidence for Raf'ul Yadain, drawn from Sahih hadith, outweighs any claims of abrogation or differing opinions that are based on weaker narrations. In line with other scholars like Imam al-Shafi'i and Imam Ahmad, Anwar Shah Kashmiri's scholarship reinforced the continuation of this Sunnah without dismissal based on speculative claims.
His commitment to sound hadith was evident in his classroom teachings and commentaries, such as Anwārul Maḥmūd Fī Sharḥ Sunan Abi Daud &Al-Arf al-Shadhi sharh Sunan al-Tirmidhi, where he meticulously analyzed hadith to uphold authentic practices in Islamic rituals. This highlights Kashmiri's scholarly rigor and his adherence to practices validated by strong hadith traditions.

It should be noted, however, that while most scholars of the Ahl al-Sunnah uphold the practice of Raf'ul Yadain, the Hanafi school of thought, followed by their sects like the Barelvi & Deobandi, traditionally does not practice it, holding to the view that it was abrogated based on their interpretation of fake and hearsay narrations.

Shaykh al-Islam Abdul Qadir Gilani رحمه الله a renowned Hanbali scholar and most celebrated amongst Hanafis provides a detailed explanation of the correct way to perform Salah & mentions the importance of following the practice of Raful Yadain during key moments in the prayer. Shaykh Gilani's regular adherence to this Sunnah emphasizes its significance in the correct performance of the prayer. He narrates the method of prayer in his renowned work, as stated :

After one has completed his recitation of al-Fatihah, the

worshipper should go on to recite as many complete Surahs of the Qurån as he can easily manage. It is better to recite Surahs from beginning to end, rather than their final or middle sections. He should listen carefully to what he is reciting, and try to grasp the meaning of the words he is uttering and pronouncing. Likewise, if he is being led [Imam], he should listen carefully to the recitation of the prayer leader [imåm] & try to understand its meaning. He should take note of the exhortations and admonitions it contains, and resolve to carry out its commandments and comply with its prohibitions. His attention to these points should be maintained until the end of the Surah is reached. Having completed the Qurånic recitation, the worshipper must stand still and keep silent, long enough to catch his breath, before he proceeds to adopt the bowing posture [qabla an yarka'a].

He must not combine his Qurånic recitation uninterruptedly with the affirmation of Allåh's Supreme Greatness that precedes the adoption of the bowing posture [takbirat ar-ruku]. Then, after this brief pause for breath, the worshipper must say: Allåh is Supremely Great! Allåhu Akbar! —while raising his hands (Raf'ul Yadain) to the lobes of his ears, or to a position level with his shoulders. ..... once he glorifies Allah in Ruku. The worshipper must then raise his head and his hands as before (followin-g by Raf'ul Yadain) & say [musammian : 'sami‹a 'llåhu li-man Hamidah]

al-ghunya li-talibi tariq al-haqq, Vol 4, Chapter Eight, Pg 180-182

However, it is unfortunate that despite acknowledging Shaykh Gilani رحمه الله as a key figure of the Sunnah, some individuals ignore this teaching and allow personal reasoning, ego, or preconceived views to override the adherence to this authentic practice. This selective

adherence reflects a reluctance to fully embrace the Sunnah as practiced by the Prophet Muhammad (ﷺ) & endorsed by great scholars like Shaykh Abdul Qadir Gilani

Conclusion is that Raf'ul Yadain (raising of the hands during prayer) holds significant importance as it is an established Sunnah of the Prophet Muhammad (ﷺ), supported by numerous authentic narrations. The practice is highlighted in the Kutub al-Sittah (the six major books of Hadith), with narrations from esteemed companions like Abdullah ibn Umar, Ali ibn Abi Talib, Abu Humaid As-Sa'idi, and many others. These narrations demonstrate that the Prophet (ﷺ) consistently performed Raf'ul Yadain during key moments in the prayer, such as when starting the prayer, bowing, & rising from bowing. The unanimous transmission of these reports through reliable companions and scholars reinforces its authenticity and centrality in prayer rituals.

Moreover, the continuity of Raf'ul Yadain is evident from the fact that this practice was not abrogated by the Prophet (ﷺ) at any point during his lifetime. Narrations from Wa'il bin Hujr, who observed the Prophet's prayer in 9 A.H., just two years before the Prophet's death, confirm the persistence of this practice until the end of his life. Key companions, including Abdullah ibn Umar, continued practicing and teaching Raf'ul Yadain after the Prophet's death, which was further conveyed by their students, such as Salim and Nafi'. This shows the unbroken chain of this Sunnah across generations, making it clear that it was never abrogated but actively followed.

The virtue of following Raf'ul Yadain lies in its adherence to the Sunnah of the Prophet (ﷺ) and his companions.

O Allah, O Turner of the hearts, keep our hearts firm upon
Your religion. Guide us to Your straight path. Make us among
the people of pure Tawheed and the carriers of the Sunnah
of Your Messenger ﷺ. Protect us from innovations, misguidance,
following our desires, and speaking without knowledge.
O Allah, grant us beneficial knowledge, righteous actions,
and insight in the religion. Keep us firm upon the truth until
we meet You, pleased with us.

~Aameen~

مسألة رفع اليدين وأمر رسول الله صلى الله عليه وسلم